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The Coming General Conference.

THE publication of the programme of the forthcoming General Missionary Conference in May excites a great many thoughts, several of which crave expression.

First of all we meet under very different circumstances to those under which we assembled thirteen years ago. At that time, generally speaking, we were believed in by all, and our labor unquestioned; now our work is scrutinized in every department, our methods sifted, our usefulness denied, and our success mocked at as "a ghastly failure." See the *Nineteenth Century* for Sept, 1889. In 1877 we met and separated without much interest being taken in us; now the eyes of the whole civilized world will be upon us. At that time few periodicals outside our own circle thought it worth their while to notice our proceedings; now there is hardly a month but one or other of these "heavy monthlies, which, with the utmost impartiality publish both truth and falsehood," have articles on us and our doings. The native press, stimulated by the example of their Western contemporaries, will now also keenly watch all our proceedings.

It behoves us therefore to consider well the contents of our papers, our deliverances, and our action throughout. Our critics are various; some are carpers pure and simple,—from the omniscient skipper up to Canon Taylor, without a bit of heart intent only on mischief; some are sympathetic like Mr. Caine—to whom I lift my hat—but insufficiently acquainted with mission work; some sit in the easy arm-chair of speculative philosophy—high up in the third heavens—complacently discoursing about matters of which they know about as much as they do of the economy of the planet Mars.

Yet on the whole our censors are not altogether unreasonable; some are generous. We even find a few acknowledging the grandeur

of our aims, and giving us credit for enterprize and heroism. As a rule they do not demand impossibilities; they know that results are not in our hands. What they claim is well considered effort, economy of forces, and consistency with our profession as followers of the same Lord, engaged in the same great work. They will not tolerate contention or denominationalism or waste of strength in the presence of the great heathen nations.

But while we require to have regard to outside spectators, we need much more to seek that preparation of the mind and heart which cometh from God, and which is an indispensable condition of blessing. If we would meet Christ we must rise to the level required by Him; and if we would discharge our mission well we must endeavor to gain a due estimate of its full and manifold import, and of the wide bearing of that wondrous purpose of God which "He hath hid from ages and generations"—which we represent—alas! so imperfectly in this empire, and above all we must all set our hearts by prayer and supplication with thanksgiving to make our requests known unto God.

In January and February, 1889, there appeared in the *Recorder* two articles on Missionary Organization in China, in which the writer based his plea on the magnitude and difficulty of the work, and followed up his arguments by pointing out the evils of division and the feasibility and blessings of organized co-operation, noting also the evils of our present situation. I substantially agree with him, and most assuredly believe that "there is no question to which we can apply our minds of more importance than the one before us." But I would take higher ground—some may think it transcendental—but nevertheless I would earnestly submit the following thoughts for the quiet consideration of thoughtful minds.

This wondrous age has shed wondrous light on many truths, but upon none has it shed such dazzling and overwhelming splendour as on the unity of God—in plan, purpose, and action, which appears in nature—commanding the assent of every thinking man and the attention of all civilized nations. This is especially seen in the progressive differentiation and glorious development of his works, and in the co-relation, co-operation, convertibility, and conservation of all the forces of the universe. And further, we see that that plan had the human race for its culmination. For scientific investigation has shown with the most convincing power that the Creator had man in view, both his body and his mind, from the very beginning; that man's wants dominated every step in the slow but grand and majestic process; and that every new strata provided something fresh for his use, and not only so but which could be utilized only

by man. Also that all the specialities of structure, and all the varied powers of animated nature, meet and are crowned in man; and that he therefore—in a subordinate sense—is the end of all sublimary things.

These affirmations are facts which our eyes can see and our hands can handle. But it is also as obviously a fact that all man's endowments, all man's virtues, and all man's purest aspirations, meet and are perfected in the historic Christ and in Him alone; and that we can really add nothing to that marvellous character portrayed in the Gospels, nor deduct anything from it. Christ therefore is the culmination of man, and consequently of all earthly things. In a true sense all creation and Providence lead up to Him.

This is what careful observation of the past demonstrates to us; a truth patent to all who care to view it. And when we turn to Revelation we find a startling consistency. We are told repeatedly that all things visible and invisible were made, not only by Him, but *for Him*. We see therefore that the wondrous frame-work of nature was created not for puny man as the ultimate end, but as has been beautifully said, as "a shrine for the Divine Word" who was made flesh and who dwelt among us—whose glory we behold, as of the only begotten of the Father, full of grace and truth!—God manifest in the flesh.

But what about our own personalities? They also find their consummation in Christ. For what purpose were we made? What is the chief end of man? We are explicitly told "whom He did foreknow He also did predestinate to be conformed to the image of His Son;" which shows that we are predestinated not to be this or that, not even to be holy, wise, or useful, but "to be conformed to the image of Christ."

Christ is thus the "end," not of the material creation only, nor even of humanity, but of the Church, which is intended to be a still higher shrine for the Divine Word, a temple of living stones to reflect His glory. Nor does the mystery end here. His incarnation and work are to affect all intelligent beings, "for by Him were all things created that are in heaven and that are in earth, visible or invisible, whether they be thrones, or principalities, or powers; all things were created by Him and for Him. And He is before all things, and by Him all things consist. And having made peace through the blood of His cross, by Him to reconcile *all things* unto Himself, whether they be things in earth or things in heaven" (Col. i. 16, 17 and 20). Or as it is put elsewhere: St. Paul prays that we may understand what is the fellowship of the mystery—"The fellowship of the mystery"—(God in Christ, Christ in man,

and man in Christ), "which from the beginning of the world hath been hid in God, who created all things by Christ Jesus, to the intent that now unto the principalities and powers in heavenly places might be *made known* by the Church, the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." Here again Christ Jesus is an end, and this time the "end of ALL THINGS." We represent that one God, we hold our commission from the Unifier of all things, we stand before this great nation, which God hath in His sovereignty detained till the present era, as the ambassadors of the Infinite One, with His message of reconciliation on our lips and in our hands. Could there be any position more solemn? Shall our testimony of reconciliation continue to be proclaimed with divided voices? And shall the exponents of the living and true God and His merciful and glorious purpose of Salvation in Christ, be set before this nation by disunited parties?

These questions demand our most prolonged and profound attention on their merits. But as if to place our duty beyond the possibility of disregard, the consequences of union are also clearly set forth by our Great Head. He prays that "they all may be one as thou Father art in Me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me;" and again, "I in them and thou in Me, that they may be made perfect in one, and that the world may know that thou hast sent me and hast loved them, as thou hast loved me." What words these are! In these short sentences the very highest motives conceivable are all combined, namely: (1) The glory of God, (2) The paramount desire of our Saviour, (3) and the Salvation of Souls. And we are besought by all these to unite. But even this is not all. If we examine other portions of the word of God we shall find yet more reasons of a very special character for union. We are told: (1) "the earnest expectation of the creation waiteth for the manifestation of the Sons of God" or "the whole *creation*" as it is otherwise worded, (2) that the spirits of the departed, (3) the advent of our Lord, (4) the resurrection of the dead, and (5) the renewal of all things; all these great events wait for the unity of the Church.

Yes! "One purpose through the ages runs"; a purpose far higher than the poet conceived; a purpose increasing in its manifestation era by era, and finding its culmination in the unity and completion of the Church of Christ.

This purpose is the bow of mercy which spans from eternity to eternity; "the wisdom of God," by which the high intelligences of heaven are instructed and supported in their spiritual life. And

in the dwelling place of "the most High" there is "no temple, for the Lord God almighty, and the Lamb are the temple of it" and "the Lamb is the light thereof." What a wonderful consistency in Scripture! Our Saviour tells us that eternal life is "to *know*"—not to be anything, but "to *know*" God and Christ Jesus—here at the end of all we find the Lamb shedding light upon everything in Heaven, and giving joy and strength to every intelligent mind in the universe. Would that I could rise to the height of this great argument and adequately set forth those wondrous things "which eye hath not seen, nor ear heard," neither *emphatically* "hath it entered into the mind of man to conceive, but which God hath revealed to us by His Spirit." But it is not necessary. I speak as unto wise men, and a word to the wise suffices. Thoughtful readers can follow out these lines for themselves.

Great mysteries indeed! And we are "stewards" of these mysteries, and it is "expected of stewards that they be found faithful" and that they act in concert with one another. Surely we can hardly be considered faithful if each one acts independently of each other! This cannot be the Master's mind.

Brethren, division is not of the Lord, and if we act at variance with His prayer, can we expect His blessing?

While speak thus, I need hardly say that I have the very highest respect for the convictions of my brethren, and that I have no thought of union in intellectual apprehension of doctrine but only in practical work for our common Lord. I know each system has its good point, which is worth contending for; and I also fully appreciate the difficulties which surround many in reference to their special Church Home organizations. And did I not think that—in this new field—all that is good could be conserved, and had I not perfect faith in the Christian intelligence and sympathy of our Home Churches I would not write a line in favor of the co-operation I now propose.

It is because I find through intercourse with my brethren in all directions, that co-operation is possible that I urge the consideration of it. We are as convinced of the Christianity of each other as of our own. We have already realized something of the Communion of Saints. We are all agreed in essentials; we are one in heart and one in aim, and almost all of us are prepared to give and take in regard to interchange of labor. *Why should we not make this manifest to the whole world?*

We are planting the Church of God in China. Shall we plant schism? Are we sure no root of bitterness will spring up among our successors, foreigners or natives, from the seeds of denomina-

tionalism we are sowing? Why not preclude that as much as in us lies by doing what is in our power, namely, formulating some system of doctrine, to which we can all assent? and some simple but comprehensive form of government, in which we all can work?

Why not lead the way by our example of a one and united Church? The power of such a step would touch every Christian heart in China, and vibrate the whole world over. We have the opportunity of initiating this at the coming Conference. Let us prepare to do it as far as in us lies.

It has been said that the efficiency with which the late famine relief was administered is at once an illustration of the power which the missionaries possess of splendid organization and a demonstration of the vast utility of such co-operation. And so it is. On very short notice missionaries of different countries and denominations planned out the country and arranged their work.

And "receiving funds," to quote their report, "by the same means of transport, with one common fund, working on the same methods, in neighboring districts, and in constant mutual consultation with one another, there was throughout the utmost harmony and goodwill."

The consequence was they were able to administer relief to 319,222 persons, living in several thousand villages, and covering over 20,000 square miles.

Why should we not combine for higher work? Are bodies more important than souls? Brethren, let us be true to ourselves, our faith, our profession and our ministry of the word. Why, by organized co-operation we might carry the Gospel in a few years to every door in China!

Since 1877 there have been wonderful advances made towards union. At that time there were 84 different Presbyterian denominations; now they are nearly all united under the Presbyterian alliance. Methodists are likewise strong in favor of union. Such a body of independent men as constitute the Congregational Union of England feel the propriety of it. Their chairman, Dr. Falding, at their last meeting urged, "not incorporation among all non-conformist sects, though some approach might well be made, but combination in work, interchange of service, &c." Even the Episcopalians in their recent Conference at Lambeth gave most gratifying signs of more earnestness in this direction.

The Christian conscience and heart all the world over are yearning for it. Several have said it must begin in the mission field. Let us accept the challenge and the glory. As has been said we are agreed on far more points than we differ, and on all

essential points. And there is further, most thorough and universal sympathy among us. Let this be seen. The best of us are far from realizing our own ideal; we are all narrow; all less or more self-seeking; we are all surrounded by an environment hostile to our highest thoughts and our best work for the Lord; we are all jealous of our own views. But these drawbacks can be overcome. Mr. Plumb in an excellent article in the April number of the *Recorder* pointed out several matters in which the brethren at Foochow might unite. I would extend his plan to a "province" or even more, and would add interchange of pulpits, and supplies of help in case of sickness, &c.

Resolution will accomplish wonders. God will give "grace for grace," i.e., opportunity and help to those who make the effort. If we see union to be right, "where there is a will there is a way."

In conclusion I would present the words of St. Paul: "I therefore the prisoner of the Lord beseech you that ye walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace. There is one body and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all who is above all and through all and in you all."

And let us go to this Conference resolved, through God's blessing, that we glorify Him in our bodies and spirits which are His.

B. C. D.

*Address by Bishop Andrews of the M. E. Church,
U. S. A., at Shanghai, November 28th, 1889.*

NOVEMBER 28th having been appointed by the President of the U. S. as the annual Thanksgiving Day, the Americans in Shanghai held a Thanksgiving Service at 8 o'clock p.m. in the Y. M. C. A. rooms, Rev. G. F. Fitch presiding. The exercises were opened by singing, reading the Scriptures (Deut. xxxii 7-14 and Ps. cviii) and prayer, after which Mr. Fitch introduced Bishop Andrews of the American M. E. Church, who gave us a most enjoyable as well as profitable address. Unfortunately the evening was stormy and the attendance was very small, but all who were there, including the large proportion of English friends, were richly repaid for coming through the storm, and those who were not there missed a treat, rare indeed, even in Shanghai. We give an abstract of the Bishop's address, though no abstract can at all do it justice. The Bishop began by saying:—

This national festival, now closing with us, is just dawning on our Atlantic slope, and as it passes westward city and town and hamlet awake the voice of praise and thanksgiving until the sound dies away on the Pacific Coast. He reviewed our national blessings, peace, freedom from pestilence, broad wheat fields, abundant harvests, thriving commerce, flourishing schools, &c. Judging from the past, these, with local and family blessings, will be the chief topics of the addresses in many of the American Churches to-day. But these are Old Testament blessings, as witness the lesson from Moses just read. Corn and wine and oil, butter and honey, are often mentioned in the Old Testament, and they are blessings well deserving our thanks, but he could recall only four places where such things are mentioned in the New Testament, so completely are they overshadowed by God's "unspeakable gift" revealed in it. Aside from this "unspeakable gift" revealed in God's word there is no sufficient proof that God is infinitely good. His laws are immutable. All the courses of nature move on in utter disregard of human pains and human woes. When we think of this mighty universe and all its vast concerns it is absurd, aside from revelation, to imagine that the great Creator of all should be concerned about the affairs of miserable, frail, dying man. Then look about you and see the amount of physical suffering, the oppression and cruelty and vice (and you brethren in this heathen land see far more of these than I have seen) and tell me if, outside of revelation, there is any proof that God is good at all.

All the blessings we most prize are the fruits of Christianity. It is true many say they are the fruits of civilization, but Rome was civilized; Rome had power, elegance, culture, luxury; but one half of its 120,000,000 of people were slaves to the other half. One asylum for soldiers on an island in the Tiber is the only benevolent institution in that vast empire of which any trace has come down to us. And it is only in Christ that personal blessings are *real* blessings to us. He had stood on the streets and in the parks of New York and watched the children of wealth go by, and had seen in the faces of many prosperous men such a weary, haggard, restless look, as to show that out of Christ nothing can truly satisfy the human heart. The Bishop then mentioned some great national interests deserving our thanks.

I.—Religious progress, of which several points deserve mention.

1.—Infidelity, though still strong and in some cases blatant, is waning. Chancellor Kent says that during the early years of this century it was unusual to meet a lawyer who was not a skeptic or an outright infidel. Bishop Moore of Virginia says that at that time

outside of the Christian ministry, there was scarcely an educated young man in that State who was not a skeptic. Yale had but four or five Christian students, and the senior class of 18—took pride in calling themselves by the names of celebrated infidels, Voltaire, Rousseau, &c.

2.—Increase in the number of Churches and professed Christians. In 1800 there was one Church to every 1,780 people; in 1880 there was one to every 720 people. In 1800 there was one minister to every 2,000 people; in 1880 there was one minister to every 500 people. In 1800 there was one professed Christian to every 14.5 of the inhabitants; in 1880 there was one to a little less than every five. This includes only what are called the evangelical Churches.

3.—We have now a new and better style of Christian ethics. Formerly great stress was laid on small acts. It was thought life must be strictly regulated by rules distinctly drawn out for guidance. The speaker could remember the time when there was some doubt as to whether it was right to wear buttons on the back of the coat, when many thought a bow or a feather were certainly sinful, and a ring was just made for Satan to catch his hook in and drag the wearer down to perdition. Now in the Churches of all denominations, and he had taken pains to hear as many preachers as he could of all denominations, the great ethical principle preached is the spirit of Christ dwelling in us and ruling all our thoughts, words and deeds.

4.—The spirit of unity. He could remember, as a lad, much preaching of denominational doctrines, and not always in love; disputations that looked as if the weapons of our warfare were carnal. Now Christians can forget the non-essentials in which they differ, in view of the essentials in which they agree. Not that they have forgotten their creeds, he was in favor of creeds, they are useful in their place and of great value. He was not in favor of organic union, at least not till all men come freely to think alike, nor of all necessarily worshipping together in one big meeting house. True union is loving every man who agrees with us in the great doctrines of our faith and allowing to each full liberty of opinion in non-essentials. This true spirit of union is greatly in advance of the past. Judging from the cordiality he had everywhere met with amongst missionaries, this spirit of union is in advance on the mission field even of that at home.

5.—Religion in high places. The law of God is more honored in high places than it was formerly; a larger number of our prominent men are God fearing men, and an increasing number of such men are being put into prominent positions.

II.—Roman Catholicism is an enemy greatly dreaded by many, and there is no doubt it has designs upon us. Our fair land is a prize

for which it is vigorously striving, and its chief power is directed against our public schools. He, too, dreaded this enemy of our liberties, and for the hierarchy had no good word to say. It is no better than it has always been. But we need not be disheartened for;—

1.—Roman Catholicism in the U. S. is not what it is in Roman Catholic countries. Many of the leaders in the U. S. are upright good men and valuable citizens. The general intelligence of their people demands this of them, and they cannot withstand the demand. The spirit of freedom and equality is abroad in the land (in some cases we have too much freedom), and where there is civil liberty, there will be religious liberty. Roman Catholicism can never be in the U. S. what it is in, for example, Spain and Portugal. We fear the large immigration, but the immigrants are not all Roman Catholics. For every two Catholic Irish, there comes one English, Welsh or Scotch Protestant, and one of these is always worth two Catholic Irish.

2.—They are diminishing in numbers. Their increase is chiefly by immigration, and is not keeping pace with the increase of the whole population. Large numbers leave them. The Roman Catholic papers call the U. S. the great graveyard of their Church. This is why they are so zealous about parochial schools. They want to keep the children under their influence. They want to get hold of the public money and to destroy our public schools. At the last plenary council held in Baltimore, they only claimed 8,000,000 members. This includes adherents and baptized children, for they count all such; whereas Protestants only count communicants. If all the Roman Catholics in the U. S. in 1800 and their descendants, with the Roman Catholic immigrants and all their descendants had remained Catholics, they would now number about 18,000,000 instead of 8,000,000.

In view of these things let us be thankful and take courage. Notwithstanding the wickedness still among us, and many things to be ashamed of, we are improving.

This 1889 recalls very important events. In 1689 James II., the last Roman Catholic king of England, fled the country and William and Mary were enthroned. In 1789 occurred the French revolution. In the same year the thirteen American colonies, having achieved their independence, were consolidated into one nation, under a constitution so wisely adjusting national and State rights as to have stood the storms of a century and come out the stronger because of them. In this A. D. 1889 there have been two celebrations worthy of mention. (1) The celebration in New York of the inauguration of our first President. The procession on that occasion was unparalleled. There have been grander processions. It was the speaker's good fortune to be in Delhi when good Queen Victoria was proclaimed empress

and to see the procession that heralded that event; the native princes in all their pomp and pageantry, civil and military officers with their splendid retinues; it far surpassed ours in grandeur. But oh to stand on the streets of New York on the 30th of last April and look at those miles and miles of people come together with one mind and one heart, each of his own accord come to show his love and loyalty to our institutions! He could not help the tears streaming down his cheeks. (2) The French exposition just closed has commemorated the French revolution. Dreadful as that was, out of it sprung up principles and sentiments that are moulding France into a great and free nation.

III.—Not least among the wonders of this century is the modern missionary movement, in which all denominations, even the smallest, now participate. The spirit of benevolence is increasing. Wealth has greatly increased during this century, and the number of men who hold all their wealth simply as God's stewards is larger than ever before. Formerly men held their wealth for themselves, now numbers of men are devoting vast sums of money to benevolent and religious uses. We are improving. From year to year we may not see it, but looking back over a decade or two we can see much reason for thanksgiving.

Rev. T. R. Stephenson, pastor of Union Church, followed with a few admirable remarks, after which the meeting was closed with singing, "My country 'tis of thee," and the benediction. J.

Relying Upon God.

BY REV. H. C. DUBOSE.

THERE is no grace so severely tried in a heathen land as faith. The missionary's love to his risen Lord may shine brightly, his zeal may be unabated, his patience to do the will of God may be strong and his joy abiding, yet it may be difficult to exercise a lively faith day by day in the power of the preached Gospel for the salvation of men. There is no doubt in the final triumph of the Cross, but it may be in our experience more a faith a thousand years to come than a present expectation that the message to-day delivered may deliver some poor soul from the bonds of sin and Satan.

This is specially true in a land where not only "the harvest is great" but where the great work preparatory to the harvest has to be done. Let the laborers be many; let the Church arise to what we would call the full measure of her duty; let each man take just as small a section as he would think he ought to call his own, and then how far it is beyond the utmost stretch of his powers! Truly we must rely upon Jehovah. He alone doeth mighty things. In the History of the Jewish State He has placed on record notable instances of mighty deliverances to His people, simply because they *relied on God*.

Israel was gathered together at Mizpeh (1 Sam. vii. 6-12) to fast and to offer sacrifice. Against this unarmed host came the armies of the Philistines. "Cease not to cry unto the Lord our God for us" was their request, and "Samuel cried unto the Lord for Israel, and the Lord heard him." When their enemies came in battle array the Lord simply "thundered with a great thunder on that day upon the Philistines and discomfited them." No wonder they exclaimed, "Ebenezer," "Hitherto hath the Lord helped us."

After the division of Solomon's kingdom and ten tribes were cast away, it was necessary for the preservation of Jerusalem that the power of Samaria be effectually broken. Jeroboam led 800,000 men to destroy Abijah (2 Chron. 13.) "And when Judah looked back, behold the battle was before and behind, and they cried unto the Lord and the priests sounded with the trumpets . . . And as the men of Judah shouted, it came to pass that *God smote Jeroboam.*" "So there fell down slain of Israel 500,000 chosen men." Perhaps history does not record another such bloody battle and the dead from such a small country!

Again the Ethiopians (2 Chron. xiv. 9-11) came against Judah, a mighty host of 1,000,000 soldiers, equal to the army of Xerxes. "And Asa cried unto the Lord his God and said, Lord, it is nothing with thee to help, whether with many or with them that have no power; help us, O Lord our God, for we rest on thee, and in thy name we go against this multitude." "So the Lord smote the Ethiopians."

The tactics of Jehoshaphat (2 Chron. 20) when a great multitude from beyond the sea came against the chosen people are a model for the soldiers of Christ. "Ye shall not need to fight in this battle; set yourselves, stand ye still and see the salvation of the Lord." "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."

The king "appointed singers unto the Lord, and that praise the beauty of holiness as they went out before the army, and to say, Praise the Lord, for his mercy endureth for ever." "And when they began to sing and to praise, the Lord set ambushments . . . and, behold, they were dead bodies fallen to the earth."

A secular poet has celebrated the destruction of Sennacherib, recorded in 2 Kings 19th chapter.

"The Assyrian came down like the wolf on the fold."

For in one night the angel of the Lord smote 185,000 and "they were all dead corpses." This was in answer to Hezekiah's prayer, "Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands and have cast their gods into the fire, *for they were no gods, but the work of men's hands, wood and stone.*"

The Chief Errors of Confucianism.

BY T. H. YOUNG, OF SEOUL, COREA.

NOTE.—This paper was prepared as an exercise in English composition. The writer had no thought of its being published or even of its leaving the hands of his instructor. Presuming, however, on his confidence, his willingness to oblige and his desire to "do good unto all men," I venture to submit it to the consideration of the Church and the Christian public. The paper, it is perhaps needless to say, is strictly original, both in thought and expression, and it may be of service to those who desire to know how the great Eastern sage is regarded by intelligent Koreans and Chinese.

W. B. BONNELL.

LET us consider a little the question, "Is a man naturally and perfectly good, as Confucianists teach, or not?" This is a complicated problem on which we do not propose to dwell long, but we shall make a few remarks on the subject such as may be deemed necessary for our present purpose.

History and experience unanimously say that man's heart is not wholly and naturally good, but on the other hand we do not mean by this that it is entirely and irrecoverably bad. This conclusion may be justified, we believe, by St. Paul's words. He says: "The law is spiritual, but I am carnal, sold under sin. For that which I (the carnal or sinful man) do, I (the spiritual man or conscience) allow not; for what I (conscience) would, that do I (the sinful man) not, but what I (conscience) hate, that I (the sinful man) do." A little further on he says again, "For to will is present with me, but how to perform that which is good I find not."

We see from these passages that there is what Luther called a holy conscience in every individual, though it is often overcome and almost destroyed by the stronger hand of sin. Therefore one cannot live a sinless life without his intellectual faculties and physical energies being brought under the supremacy of his conscience, the legitimate master of his body. Many moralists and religious founders have tried to restore human conscience, the fallen image of God, to its power and glory, but they have all failed because no human strength is sufficient to effect such a revolution in man's nature; water cannot rise higher than its source. Now to proceed with Confucianism.

Among self-regenerators, so to speak, Confucius may deservedly be mentioned. He tried in every possible way to overcome evil and to preserve a good conscience. He lived as virtuously as any atheist could live. Here I call in question the correctness of Melancthon's saying that "we should not regard the virtues (temperance, firmness and charity) of Xenocrates, Socrates and Zeno as real virtues but as vices, because they were found in impure hearts

and originated in self-love." For Paul says: "When the gentiles which have not the law do by nature the things contained in the law, these having not the law, are a law unto themselves, which show the work of the law written in their hearts, &c." Truth is truth wherever it is found, for it is divine. We are told that Pythagoras learned the fact that "the square of the hypotenuse is equal to the sum of the squares of the two other sides" from the Egyptians.

The historian whom we have just quoted further informs us that the Egyptians know this truth as a matter of fact more than as a determined law. At any rate they know a truth which can neither be erased by time nor be improved by modern science.

Well, do we then mean that Christianity is useless, because a man can be virtuous without the help of the Savior? Certainly not; should we mean this, we might say science is worthless, because there are some who, without its help, happen to know some fragments of natural law.

To get a clear idea on this point is important to us, for the saying, "Confucianism is better than any other doctrine," is the quiver from which the despisers of Christianity in our land get the arrows to hurl at us the delicate babes in Christ, not strong in faith. Let us see, then, what are the principal defects in the teachings of Confucius, who, according to his followers, was the infallible sage.

Fallacy I.—The Confucianist holds out that man is naturally and wholly good, and that, should he fall into sin, he can become regenerated by his own efforts. This is the foundation on which the entire Confucian fabric stands. Mencius says: "There is no man that is not good, as there is no water that does not flow downward." This is an error contrary to common sense. To prove his assertion, he says in another place: "If a man sees a child in danger of falling into a well, he has compassion on it, neither from the motive of showing favor to its parents, nor from the desire of gaining reputation, still less from his dislike of its cries, but from the fact that every man has a compassionate heart."

Certainly, we do not deny that such compassion is found in human nature, which is alas! too often obscured by sin, but that is not a reasonable proof that man tends to do good as naturally as liquids tend to flow.

Confucius often expressed his despair of finding a good man, yet he and his followers maintain that man is naturally and perfectly righteous. They remind us of a poor fellow who boasted of the princely wealth of his ancestors, while he had scarcely anything to sustain himself.

Fallacy II.—Confucius and therefore his followers set too much stress on ceremonies or rites, the so-called ceremonies of the ancient kings.

External ceremonies are human devices, and nothing more or less, hence they must be adjusted by men of each generation in conformity to the manner and taste of the time. Men are not bound to keep the outward rites of former ages any more than a Siberian is bound to wear his fur clothes in a tropical climate. Even Confucius said on one occasion that ceremonies should come after honesty and righteousness. Although Epicurus is not blameable for the effeminacy and degeneration of the Epicurians who based their doctrines upon his maxim that "virtue and pleasure coincide" (meaning that virtue is true pleasure,) Confucius is certainly responsible for the meaningless ceremonies or rites with which Confucianists have bound the hands and feet, so to speak, of the Confucianized peoples. For, on being asked of the principle of filial piety he said: "Serve your parents (while they live) with ceremony, bury them (if they die) with ceremony and worship them with ceremony." In another place we find him answering one of his disciples, who told him that he desired to save the expense of keeping certain lambs, as the sacrificial rites for which they were provided were disused, in this remarkable way, "Thou lovest (carest for) the lambs, but I love the ceremony."

The intolerable arrogance and haughtiness which characterize a Confucianist come from those conceited words, "Ceremonious and righteous is our country." Nor are such boastful words to be wondered at, for if "a coward says he is prudent and a miser thinks he is frugal," as Bacon said, why should not a Confucianist say that he is righteous above all men? The death-like unchangeableness in Confucianism is also remarkable. When Confucius was asked by one of his disciples how to govern a State, he answered: "Use the calendar of the Han dynasty 2205–1818, B. C., ride in the carriage or wagon of the Shang dynasty, 1766–1153, B.C. and wear the hat (a certain ritual hat) of the Chow dynasty, 1122–253, B. C." Of course this is only one of his conservative maxims.

But justice requires us to examine the golden side of the doctrine. Here we see many useful, sound and virtuous duties inculcated. We grant that Confucius laid down a sufficient number of good principles to neutralize his errors, had his followers preferred the former to the latter. This, however, they did not do, for men tend to hide themselves, as it were, from the light of truth and morality and strive to dwell in the darker corner of a system, whether it be religious, moral or political. This evil tendency on

men's part is the cause of the demoralization of a constitution, and it is due to either their proneness to do wrong, or the fact that their selfish ends can be better attained by corruption; flies can derive their best benefit from a putrified substance.

Fallacy III.—Confucius endeavored to regenerate the morality of his countrymen through the instrumentality of the princes of his age. He might as well have asked wolves to feed his sheep! Christ selected Galilean fishers and publicans as the first preachers of His truth. Not because the mighty ones of the world are unworthy of such tasks, but because they have too many worldly and selfish purposes to carry out, to look after the moral and still less the spiritual welfare of the people. When a man is vested with great authority, he generally uses it for his own good, even at the expense of public benefit. The following anecdote may, to some extent, illustrate our idea more clearly.

Henry VIII. showed great favor to Thomas More. But the latter knew his friend too well. He said to his wife: "If my head could win him a single castle in France, he would not hesitate to cut it off."

Further, if we consider the selfish conducts of most princes, popes and the privileged classes of different lands, we find that Henry was not the worst after all. Thus we see the mistake of Confucius in attempting to reform kings and nobles, in order that they might become the examples to their subjects. His intention was good, but he was short-sighted. He failed and we do not wonder. He did not know the fact that princes would gladly expect their subjects to practice the principle of "Serve thy sovereign with loyalty," while they themselves would not care even so much as to know the meaning of "Love thy people as thou wouldst thy children." (Confucian doctrine.) "Let every soul be subject to the higher powers" is, even to Christian princes and nobles, a more unuseful rule than "Masters give unto your servants that which is just and equal."

According to Confucius, political authorities must always be the principal teachers in leading the people to morality. He seems to have thought that all politicians were like himself.

He taught that a wise man must try, of course, all honest means to obtain office that he should teach the people moral duties by example and civil law, and that if he failed to do so, he might study and look to his own morals only. This we may further consider under the head of

Fallacy IV.—There is something in Confucian principles selfish and ungenerous which adjectives cannot be used to qualify Christ-

ianity. This we shall see in the following axiom of Confucius. He says: "Come forth when the world is virtuous, but hide when it is wicked." This is no doubt a prudent and good maxim, so far as individual interest is concerned, but such a narrow and egotistical wisdom does not become the teaching of an "infallible sage." Contrary to this, how disinterested are the words of a true Christian. "It is a deplorable righteousness," said Luther, "that cannot bear with others, because it finds them wicked and which thinks only to seek the solitude of the desert instead of doing them good by suffering prayer and example."

Those who, in any degree, appreciate the love and generosity of Christ and His disciples can never fail to notice the harsh and even puerile tone in some of the sayings of Confucius. He once told his disciples that "he never neglected to teach those who had brought gifts."

When a disciple, who had once offended him, came to ask an interview, Confucius refused to see him, pretending to be ill.

But as soon as the servant went out, he sang verses to the music of his harp, intending to show that his displeasure was really the cause of the refusal and not his sickness.

A wise and upright man was Confucius, but "a man" after all, and taking into account the manners and notions of his age, we should not expect him, and hence his doctrine, to come up to the standard of Christianity. But this is an additional reason why we should use all proper means to dethrone him from his undeserving infallibility.

We shall close this with a few remarks on the effects of Christianity.

(a). It brings a man from his self-conceit to the knowledge of his nothingness.

(b). It raises him above all other created things which the heathen adore.

(c). It makes man gentle and patient without effeminating him; noble and pure without puffing him up; humble and submissive without enslaving his mental and spiritual freedom.

(d). It gives him hope and peace in the stormy hours of his life, and enables him to enjoy the sunny season of his fortune with modesty and gratitude. Confucius taught to be patient in difficulty and moderate in prosperity, but man cannot do this without perfect submission to some higher and stronger power than his own. In short, "Love your enemies" and "I am among you as he that serveth" are some of its noblest principles.

Some Reminiscences of the Famine Relief Work.

THE famine of 1888-89 in Shantung extended throughout the six hiens bordering on the sea from Chili on the West to the Hwai River on the East, and with more or less severity into the next tier of hiens to the South. The land for miles back from the sea is flat, and the dull grey soil so strongly alkaline that a few dry days brings out a coating of soda, like hoar frost, covering all the ground. The houses, small and low, are built of sun-dried bricks of the same dull color as the soil and have flat thatch roofs. The corn stalks, forming the year's supply of fuel, are stored on the roofs. Many families and some members of nearly every family had, before winter, fled from that region, some as far as Shansi and Kiangsoo. Many houses were deserted. Many others were in ruins. The doors, windows and roof timbers had been sold for a little "road money" to help the family to get away, and the walls, left exposed to the weather, soon became heaps of earth.

The dreary treeless plain, sparsely dotted with its dull grey villages and the hopeless, listless faces of the people, reminded one of some of the terrible prophecies in the Old Testament. One could almost hear voices in the air saying, "Behold, the Lord maketh the earth empty and maketh it waste." "The land shall be utterly emptied and utterly spoiled." "Jerusalem shall become heaps." The distributors stationed on that desolate plain, and most of them were there, deserved double sympathy. We had plenty of such country and such villages within our district, but it was our good fortune to have our head-quarters in a well built village in a beautiful and densely populated plain. The destitution, though not quite so universal, was not less terrible than further North, but our immediate surroundings were not so depressing.

The distribution of relief was begun about Christmas by Mr. and Mrs. Laughlin, who started out with Tls. 450, saying they should "stay as long as money lasted." Before the Tls. 450 was exhausted they received Tls. 600, with the promise of more to come. As soon as it was known that there would be money, there were volunteers to distribute it. "O yes," says some one, "There are always plenty of people ready to relieve suffering with other people's money. That's very easy." For some reason there was no surplus of volunteer distributors, and all who were there, were without exception, from one class of people. Whether it was "very easy" work will perhaps appear as we proceed. Most of the Shantung missionaries gave

over their regular work to engage in this, and the few who tarried at home did extra duty to keep things going at the stations.

All the distributors worked on the same general plan. A station was established in some central location, where the silver could be kept safely and exchanged to advantage. A station was manned by one foreign missionary with one or two or three trustworthy native associates who took part in the enrolling, distributing, account keeping, &c., and some other helpers. The enrolling was done as follows:—One of the distributors visited every village, and, with the elders of the village, went into every house where aid was asked and examined the bins, baskets and storeroom. From the contents of these and the appearance of the people he judged the degree of destitution, and determined whether the family ought to be enrolled and for how many names. He and the elders each made a list and both were kept, one at the station, for reference, and one by the elders by which to distribute the cash. Every week the elders received seventy cash for each person on the list and distributed it.

Some of the missionaries were accompanied by their wives, who kept house, helped with the correspondence and the accounts, looked after the sick, the children and the women who came to call or to beg, and, in emergencies, helped with the enrolling. None of us suffered from ennui or for want of "a sphere."

The enrolling was very hard work, hard physically, and still more hard on the sympathies. Breakfast from six to seven, then a walk or a donkey ride of from one to eight miles, walking and standing all day about the dusty villages, poking into people's boxes and baskets, listening to and looking upon their real distresses with a glimpse now and then of somebody's rascality, was not play. Sometimes the whole day went by without a morsel to eat, but usually some one provided a lunch and a quiet place to eat it in. The little villages were the poorest, the large ones were the most troublesome; there was so much chance for trickery. Of course there was some trickery. Were not the people all heathen? Grain was hidden. Starved looking neighbors were invited in to make the family seem larger and more needy. People who were in no danger of starving left their good houses, put on their worst clothes and moved temporarily into rickety old houses to get themselves enrolled. Families after being enrolled in one village moved to another to be enrolled there, and some tried to be enrolled under false names as returned refugees. These were but few in the grand aggregate, and their scheming rarely succeeded, but they kept us in a constant state of anxiety lest we be imposed upon and waste the

money, or suspect and refuse help to some who were needy. The enrolling continued on Sundays as on other days. While there were thousands of starving people and we had money to save their lives no one thought it right to stop, though all would have been glad to rest. None of the business was done on the Sabbath.

It was hard to refrain from giving alms at the door. The streets were full of beggars, and all day long the unceasing cry was, "T'ai-t'ai, give me something to eat. I am *so* hungry." Very few houses had anything to give, and their custom was to give each person one little piece of a chaff cake. A gruel kitchen for children and nursing mothers would have been an incalculable blessing, but we were too weak handed to manage that. The best we could do was to send millet to the sick at their homes and to keep on hand *woa-to** to give secretly to special cases. Even this on two occasions came near bringing in upon us a mob of hungry women.

One old lady came often and made long calls. One day she plucked up courage to say, "I am *so* hungry. I have come twice on purpose to ask for a *woa-to* but had not the face to ask, for my husband and I are both enrolled, but he is ill and we are *so* hungry."

One old man, who thought the distributors had not treated him with sufficient generosity, spread a mat at our gate, lay down on it and moaned piteously, every now and then crying out, "I shall die if you don't take care of me." Presently our landlord, who was a small mandarin, happened along and hustled him off.

One morning, a little girl not over six or seven years old, was found sitting in our court with her beggar's staff in her hand. As she sat there motionless and desolate with her wistful eyes, her pinched face and ragged clothes, she looked like a tableau of meekness deserted. She was one of a large family which had dissolved partnership, as many families did, "each to scratch for himself." She, being too timid to beg, had almost perished. She was promised a *woa-to* and a bowl of hot gruel every morning and evening, as long as she did not tell any one nor bring any one with her. She came daily till the harvest, sat every time in the same spot, waited till served, then left without ever speaking unless spoken to.

One morning a little nine year old with his beggar's staff in his hand looked in at the gate saying, "I have come to be your boy." "But what if we don't want you?" "O I have come to be your boy." He was one of a party of refugees. His mother had died of want and cold, his father soon followed her, and then the party

* The *woa-to* are made of the meal of beans and kao-liang (the tall coarse millet, like sorghum seed) ground together. This meal is mixed with water and moulded into cakes, weighing five or six ounces each, and steamed. They are wholesome and very palatable when hot.

deserted him. A countryman found him crying and brought him to our gate. After a few weeks a wealthy farmer, who was childless, took a fancy to him and adopted him. While with us he was once overheard telling some visitors, "I am very well off here. I eat three times every day."

One day there came a poor emaciated boy so weak that he could not walk straight. It seemed as if his hunger would never be appeased. He went about the court, stooped over, picking up with his bony thumb and fore-finger every crumb, even to one grain of millet, and eating it. His attitude and motions with his peculiar dress made him seem like a tall, sickly chicken pecking about.

A gaunt looking boy, the only son of a widow, one evening followed my husband home. He said he and his mother were away hunting something to eat when their village was enrolled and had of course been omitted. His story was found true, their names were enrolled and a week's allowance of cash given him. How his face beamed as he clutched that 140 cash, popped down to *Ko-tou* and ran out as fast as his weak legs could carry him.

Scores of sick people came for medicine and were sadly disappointed to find no physician. Everybody seemed to take for granted we were all doctors. One woman brought her old mother-in-law on foot, five miles, with a dreadful arm covered with sores over half its length. We could do nothing for her. Poultices would have alleviated pain, but to suggest a poultice to people who had not eaten bread for months would have been a cruel mockery. We offered them a lunch after their long walk. They were delighted "to taste grain once more," but were too provident to eat a whole *woa-to* in one day, though we gave them some more to take home with them. They were religionists of the *One Stick of Incense* sect, and were intelligent and interesting women. The assistants sent the old woman home on their donkey.

Some men came again and again from Shin Ch'ing, begging us to go and enroll some villages over there, but we could not pass by nearer villages, equally needy, to go to them. At last they begged that a man be sent to see and be their witness that they had not come without reason to ask for help. A man went. He reported great distress. Many had already died, and he saw four or five at death's door. In one house the only food he saw was a small piece of a very coarse cake. He picked it up to examine it, when a woman sprang at him and snatched it away saying, "I have begged this whole day and that is the only morsel I got. Would you take it from me?" Mr. Leyenberger arrived just at that time to relieve my husband that he might go to some urgent work already long delayed.

On hearing this report it was decided that he should go to Shin Ch'ing and open a new station, and the urgent work was again postponed.

It soon became noised abroad that relief was being distributed, and many refugees gladly returned to their homes and their little farms. Of course they were all destitute, and it was necessary to enroll them that they might stay at home and plant their land. This was the most troublesome part of the enrolling, as it afforded so many new opportunities for cheating; the village elders and others taking advantage of this new enrollment to prefer unjust requests for themselves and their friends. I am happy to say that the attempts at cheating were usually soon found out and defeated. About this time Chio Ta-jên* offered to distribute grain in our villages. To save the time and labor of re-enrolling and also out of goodwill, he proposed to distribute by our lists five catties (about six pounds) to each person. In order that no one in our district who was entitled to this help should come short of it, the enrollment of returned refugees and of destitute persons who had been accidentally omitted, was pushed to the utmost of our power.

We were anxious to devise some plan for getting the grain put into the hands of the people for whom it was intended without their suffering any squeeze. Chio Ta-jên and his assistants seemed anxious to accomplish the same end. It was therefore proposed, and they readily agreed, that the head of each family enrolled be given a ticket showing the quantity of grain to which he was entitled. Families were required to combine into companies, comprising certain convenient numbers, and each company to choose a representative to present all its tickets and receive the grain. The elders were even more anxious that the grain should all go through their hands, and they and Chio Ta-jên's underlings came near defeating our whole plan. Only the most strenuous efforts carried it through and won for us the gratitude of those who got the benefit, and the enmity of those who felt that a squeeze of all public benevolence was their right by the customs of all past time.

It was impossible to visit all the villages reporting returned refugees, and crowds of them came to our gates to plead their own cause. There were some pitiable cases amongst them. One family had been away all winter, and one or two of their children had died. Then they heard of this relief and were returning. When within two days of home the wife fell sick. Her husband left her and one child and came on with the stronger child, hoping to be enrolled and get 140 cash with which to go back for them. The poor man was overjoyed by receiving a little extra help.

* Chio Ta-jên arrived on the field in April with Tls. 40,000, the contributions of benevolent Chinese, and a large quantity of grain for distribution.

One cold day a company, including thirty-seven women and children, came begging to be enrolled. How we wished we dare bring them all in and give them a hot dinner. While their cases were being inquired into the most needy were invited in and treated to *woa-to* and hot tea; the rest, miserable as they were, all assenting.

One of the most distressing sights was the skeletons of babies tugging ravenously at their mothers' empty breasts. We fed those within reach of us on millet gruel. It was cheering to see how the little things picked up on it. I think not one died who got the gruel.

One evening a woman came with three little girls, pretty and sweet, notwithstanding their pinched faces and travel stained clothes. She, with her husband, these little girls and two nephews, had been wandering about begging for months. At last her husband died. She and her nephews wrapped his body in matting and were bringing it home on a wheel-barrow; she pulling and they pushing the barrow. They had been nine days on the way and were yet a mile or two from home, not that it was so far, but that they were so weak and had to beg their way.

One of our first acquaintances was an old woman as kind-hearted as she was boisterous. No dog barked at us unrebuked in her presence, and none of her fellow villagers failed to show us the most deferential politeness. She came at first purely from curiosity, but the work she saw won her heart. She was our guide in looking up the returned refugees in her village. She did the work so efficiently that the villagers made her an elder, and we named her the Major General. In one of the houses to which she led us sat a woman and her four children around a basket of weeds which they were picking over and eating. They literally did eat grass like oxen. This was no uncommon sight in many villages. In another house, a hut rather, we found a widow with her four children, one of whom was blind, and an orphan nephew. Her house had been destroyed by the summer rains and her husband had died while they were wandering about begging. Hearing of this relief she had come back to her little farm to plant her summer crop. Poor as she was she never deserted the little orphan nephew. It was touching to see how many families clung together sharing everything they got, and the stronger denying themselves for the weaker. At the end of a hard afternoon's work we returned to the old woman's house to rest a little, and there stood her cart with two mules and an ox, all hitched up, ready to take us two women home, a distance of half a mile. I was tired enough to be very grateful for it.

She only said, "What you people are doing for my poor neighbors lays me under such obligations that it relieves my mind to do something for you."

A few of the village elders were trustworthy; more of them helped the people to cheat us and cheated us on their own behalf, and many of them cheated both us and the people.

One village came again and again begging for help, but no one could go to enroll it. At last the elders were told to enroll it themselves and they should have one week's allowance. One of the distributors was to visit them before the next week, and if there was any unfairness the elders must bear the consequences. By and by Mr. Li went to visit the place. The elders led him to the first house on the list and he asked, "How many of you are enrolled?" "So many," giving the correct number. "How much money did you each get?" "Seventy cash," was the prompt reply. In the next house the same questions elicited equally prompt and correct replies. He stepped up to an old woman hard of hearing and asked, "Old Aunty, how many cash did you get?" "Thirty-five." "No, no," said her son, "you got seventy." After some parleying she said, "I got seventy." Mr. Li said to the elders, "I can finish this business alone. You go and wait for me at such a place." He found that the enrolling had been done justly, but the elders had kept back just half the cash. No one had dared to say so in their presence. Mr. Li demanded of them a fine of 15,000 cash. After much palaver he agreed to accept 7,500 to be paid on the spot. As soon as the money was paid he called the villagers together and directed them to elect new elders. They did so. He then reckoned up the cash for each family, and the new elders distributed it. It amounted, with the thirty-five cash before received, to ninety-six cash for each person. The fine amounted to about three dollars for the two, in addition to the stolen money. It was sufficient to secure good order in that neighborhood.

The elders had their troubles too. One morning one of them came with a bad scalp wound. A fellow villager had insisted upon increasing the number of names for which his family was enrolled. The elder refused because he had already sufficient help, whereupon the man beat him, giving him this wound.

In one of the first villages enrolled one elder happened to be away and the other was a very timid man. He knew nothing about foreigners, had heard nothing of the distribution of famine relief in other places, and he did not know what dreadful outcome there might be to his leading a foreigner round to people's houses and recording their names for him. His "heart was going thump thump all day," as he said, and he "went to as few places as possible." When it

became known what the enrolling meant, some of his poor neighbors assaulted him for omitting them. He escaped only by dividing among them a quantity of grain and promising to get their names enrolled. Both those elders were honest men and we re-enrolled their village.

There was no end to the quarrels between elders and villagers. If the elders were disposed to do right there were almost certain to be some bad fellows in the village to persecute them. If the elders were unjust somebody complained, and sometimes there were complaints when they were not unjust. In a few cases the elders were such desperate fellows that no one in the village dare complain or give evidence against them openly. We had to send secretly and find out the truth as best we could. In every quarrel both parties were more willing to have their case tried and decided by the distributors than to be sent to the magistrate. The fines and penalties were always paid.

Perhaps some one will say, "Such rascally people were not worth saving." Well, they did make a great deal of trouble, but let us see just how rascally they were. In our enrollment of 50,000 persons in nearly 400 villages it would be strange indeed if there were not 300 or 400 bad people to be found. It is always the bad people whose doings are reported and who keep the public constantly in mind of them. Good people who do their duty and make no disturbance are not so much noticed in this world. And so it happened that the few hundreds of wicked people made more trouble and entered more largely into the history of the famine relief work than the 49,000 worthy people. Besides, it must not be forgotten that they were all heathen, and were in straits such as few people in Christian lands know anything about.

There were a great many religionists in our neighborhood of the *Four Season* and the *One Stick of Incense* sects. Some of the women of these sects were invited to come on Sunday to a women's meeting. So many came and brought with them so many men that after that my husband stayed at home Sunday mornings to preach. He had large and interested audiences of people who came to find out about this religion, whose teachers were doing such an extensive work of benevolence.

The people had no idea where the money came from; some supposed it was all ours, some that the government sent it, and some never gave a thought to where it came from. It was enough for them that they got a share. Would that they were the only people who enjoy their blessings without a thought for the giver. We took pains to explain that the money was not ours, nor was it sent by the government, nor yet to propagate religion, but that it was simply benevolence on the part of thousands of good people who, hearing of

their distresses, had cheerfully contributed it, the rich in large sums and the poor in small sums, even children denying themselves sweetmeats and fire crackers that they might save their few cash for the starving. This explanation always made a deep impression. The Sunday audiences became so large that we could not accommodate the people and had to stop announcing publicly what day was the Sabbath.

It was marvelous what a change for the better this distribution made. Though each person received so little there was put in circulation every week an aggregate of 2,100,000 cash, within a radius of eight miles, besides the distribution going on to the East, North and West of us. The exchange of so much silver made business for the banks and thus gave employment to a number of men. As soon as it was known there was money to buy with, grain began to be brought up the Shin Ch'ing river. This made work for boatmen and wheel-barrow men. When grain came in there was an outlet for the baskets, mattings, etc., manufactured in that region. In short the deadlock of business was broken. As in Mother Goose's story whenever the cat got some milk she began to bite the rat and things moved all along the line till the pig went home and the old woman got her supper. Beggars almost disappeared from the streets. As the season advanced the number of edible plants and leaves increased, and even the little grain which ten cash a day would buy, soon gave the faces of the people a more healthy appearance.

At the end of the last day's work one of the native distributors said, "I am glad it is over. It is a blessed thing to have helped in saving so many lives, but it is hardening to see so much misery and to be always watching against being deceived. And it is demoralizing to have no Sabbath. While I think it would have been wrong to rest on the Sabbath when people were perishing and we had the money to relieve them, it was not good for our spiritual health." This may be set down as the sentiment of all the distributors.

These are only a few reminiscences from one of the many stations. The whole story can never be written. I cannot close without mentioning three of the many reasons for gratitude, viz., the large sums of money contributed, the fidelity and efficiency of our Chinese associates and our exemption from disease. Through all the hard work and exposure no one of the distributors or their helpers was seriously ill.

J. B. M.

Chinese and Japanese Missions in California.

“**OUR** Chinese Mission, under the able management of the Rev. Mr. Masters, is making headway steadily. During the year just closed about forty Chinamen were converted, baptized and added to the Church. The Chinese members of the Church are being rightly trained. Besides giving liberally for current expenses they have contributed an average of over seven dollars per member for benevolent purposes. The industry, frugality and thrift of these Asiatics is something marvelous. Brother Masters says he has never seen a Chinaman drunk, nor has ever known one to beg, and the same statement was made to me concerning these people in Portland, Oregon, by Dr. Kummer, pastor of Taylor Street Church in that city.

“The hatred manifested against the Chinamen here in California by European foreigners, particularly by Irish Catholic laborers, is intense and bitter. Of this fact I have seen a very practical illustration. At the missionary anniversary at Pacific Grove, on last Sabbath evening, I took occasion to criticize the Chinese Exclusion Act, declaring that it could not be justified by the Golden Rule. I said that there were people coming to us through Castle Garden, who are more to be dreaded than those who enter at the Golden Gate.

“The statements were applauded liberally by the audience to which they were addressed, but they were a mortal offence to the Irish table-waiters at the hotel. Accordingly, when, with my wife, I took my seat at the breakfast-table on Monday morning, my waiter said: ‘Are you Dr. Leonard?’ I replied: ‘My name is Leonard.’ Whereupon the said waiter departed and did not take our order for breakfast. Time was passing, and we were to take the train at 7.35 for San Francisco.

“The head waiter finally inquired if our order had been taken, and when informed that it had not, took it himself. Then a brother minister informed me that the waiters had organized a ‘boycott’ on me, because of what I had said the night previous on the Chinese Exclusion Act. An attempt was made to make a demonstration upon me as I was leaving the hotel for the train, but it was suppressed by the proprietor, as I was informed. So it turned out that freedom of speech on the Chinese question is not freely accorded here on this coast.

“The spirit of the press of San Francisco toward the Chinese is seen in the startling head-lines of the *Daily Chronicle*, concerning Bishop Fowler’s address delivered before the Chicago Preachers’ Meeting on the Chinese question. The telegraph reported the Bishop as saying:—

“He thought that every American should blush for shame when he thought of the violation of the treaty with China, whereby Chinese were refused permission to land on our shores. “China is not sleep,” he said; “they talk little, but they think. In some of the interior towns I met Chinamen who would surprise you by their knowledge. ‘Are you allowed to land in China?’ they ask. ‘Yes,’ I replied. ‘Chinamen are not allowed to land in America,’ they replied. ‘Why are you allowed to come here?’ one man said to me one day. ‘I am no Christian, or I would send you away.’ I tell you they are thinking, and trouble is brewing.”

“The head-lines were as follows:—

“A Lover of Coolies—Bishop Fowler as an Alarmist—He says the Chinese are Desperate—A Prediction that the Restriction Act will be Avenged in Blood.”

“Our Japanese Mission in this city, under the wise and prudent direction of Dr. Harris, formerly a missionary to Japan, is very prosperous, as is also the Mission in the Sandwich Islands, which is under his supervision. These people are altogether as liberal in their gifts and correct in their lives as are the Chinese.”—Dr. A. B. LEONARD in *Our Chinese and Japanese Missions in California*.

Protestant Collegiate School, Chefoo.

ANOTHER year of school work has sped its rapid flight into the past. Junior and senior have gone “home for the Christmas holiday.” What seems like the silence of death reigns, the school room looks ever so much larger, the play-ground desolate, lonely.

Forty-three names were entered on the register for 1889, and the attendance throughout all the terms was excellent. More pupils applied for admission, but had to be refused for want of accommodation. Although July was a holiday month, no boy left school. No classes were held, but the lads were under careful supervision daily. In all their rambles or boating expeditions one or more of the masters accompanied them, not in the spirit of the watcher and fault-finder, but as one to add zest to the enjoyment by throwing himself heartily into all the amusements that were going.

The three red-letter days of the year were those on which the athletic sports, the aquatic sports and the gymnastic competition fell to be held. The first came in spring, the second in summer (at which time the prizes for studies were distributed) and the third about the middle of the fourth term. Visitors were more numerous than ever, and on all the occasions the school was in splendid form. It was much

to be regretted that Mr. F. McCarthy, one of the masters whom the boys really loved, had to leave in autumn through failing health.

Any one accustomed to see examination papers would have been delighted to observe the steady progress in studies from term to term. Although the standard was gradually being raised, not a few of the boys, not only obtained as high marks as before, but even advanced upon their former averages. At midsummer the captain of the school left for Cambridge, there to take his B. A. degree, then a medical course, and possibly to return to China to labor for God as a medical missionary. This perhaps gave the studies of the seniors a special impulse which has distinguished the two last terms.

In December, 1880, the school was commenced with three pupils in a room of the house now occupied by Dr. Douthwaite. Since that time it has had three removes, on each occasion larger premises being required, and again the accommodation is much too limited. During the year boys waited month after month, but could not be received. One looks forward with much pleasure to the time when all who apply will be able to be taken in and not left to the tender (?) mercies (?) of the crafty Jesuitical Fathers. It might not be out of place here to quote a few sentences from the report read at the distribution of prizes:—"On making enquiry concerning pupils who have been educated at the Protestant Collegiate School, I find one in the Customs, five in good business houses in China, one an engineer on one of the coasting steamers (having got to that position without going home to England), one at a military school in America, two, who on entering were praised by the professors, are at universities in the States, another, studying in England with a view to return as a missionary." This does not include the school captain mentioned above.

It would be almost invidious to begin and mention the names of distinguished pupils, but perhaps one might be excused for giving the medalists for the present year. Master Albert E. Cardwell, son of the Rev. J. E. Cardwell, Shanghai, gained the school medal for "general improvement." Of the two silver medals presented by His Excellency the Minister for the Netherlands, one for the student having the highest literary standing, was carried off by Master Edwin H. Judd, third son of C. H. Judd, Esq., Ninghai; the other, for the student obtaining the highest number of marks in athletics, aquatics, gymnastics, calisthenics, lawn tennis, &c., was won by Master A. E. J. Cooper, second son of H. Cooper, Esq., Shanghai.

In taking however brief a review of the year that has gone with all its joys and all its trials, the report would be neither faithful nor

finished did it not tell of how the Lord came into the midst and blessed the teachers and the pupils alike. It is with grateful heart that one is enabled to say that the boys have not only been preparing for time but for eternity. Were the school only helping to change lads into clever men, it were a comparative failure in the estimation of the mission which founded it. During the year, however, several lads, ranging in age from nine to seventeen, have openly professed faith in the Lord Jesus. Their happy manner in school and their manly Christian bearing in the quadrangle or the field have attested plainly to the fact that there is a new power at work in their lives. Their profession certainly does not seem to be a passing mood, but a stand taken for right, which shall have its influence, not only now but throughout the eternal ages.

Correspondence.

THE SECOND DAY. DISCUSSION OR ACTION, WHICH?

DEAR SIR:—It was wise upon the part of the Conference Committee to assign one whole day to the consideration of the Scriptures. For a generation the leading desire among the missionaries has been for a version in simple *Wen-li*. "It never rains but it pours." Dr. John supplied the felt need by his translation of the New Testament. Recently Dr. Blodget and Bishop Burdon gave to the Church the results of ten or fifteen years' labor. To compare the merits of these we have neither time nor ability, but the question for the Conference is—Shall we have one Bible? A version which would combine the excellencies of these two would, no doubt, be almost perfect. The Peking and Hongkong translators offer to unite with others in a revision, and if there is one English, one American and one German missionary added to a Committee, these two gentlemen will not be in the majority. We have not

heard the views of the distinguished Hankow translator, but we only know that he is always ready to join in every good word and work. Cannot the ten chairmen, with the Bible Agents (one from each Society) nominate the Translation Committee and these be requested by the Conference to give us a single standard version?

Another question: Shall there be a separate Committee for the Old Testament? In the revision of King James there were two Committees. One may be an accurate scholar in Greek and rusty in Hebrew. It will expedite the work to have an O. T. company. This field in the revision is yet untouched, except, we believe, the Psalms.

It is important to secure men who can for a time leave their present fields and sit together till the work is finished. Much united prayer would be offered for them during their years of labor. Arrangements could not probably be made with Home Societies before 1891.

Very sincerely,
H. C. DuBOSE.

SELF-IMMOLATION BY FIRE IN CHINA.

DEAR SIR:—The following details of the latest case of immolation at this port seem proper to send to the *Recorder* as a supplement to Dr. Macgowan's paper on this curious phase of superstition:—

The unhappy victim was called *K'eh 'Ong* (克洪); was originally a joiner, but when over 40 years of age he took Buddhistic orders. On the date referred to—13th of the second moon, the present Chinese year—he went to Nga-diu, Mozie-ka, the spot where the two priests immolated themselves at the end of last year, as described by Dr. Macgowan. After his getting the firing pile in order, the people of the village all assembled and strictly forbade his offering himself up as a victim. The other two priests who burned themselves to death last year, said they, had by their sacrifice "filled heaven with a bad odour" (惡氣冲天), and in consequence the people of the surrounding district (near Dong-ling) had been visited by cholera, boils and sores. The gods were evidently displeased and had sent disorder and disquiet upon them.

The poor old man, 75 years of age, and having a long white beard, thereupon took himself off quietly from the scene; proceeding further on for 5 *li* or so more, he reached a quiet spot called Zie-ö-sä, there he built a firing pile and carried out his long spoken of determination.

ROBERT GRIERSON,

CHINA INLAND MISSION,
Wenchow, October 25th, 1889.

DEAR SIR:—Allow me to put in a special plea in your January number on a subject which is most important just now at this stage of missionary work, namely the opening of new stations to the Gospel. The Chinese in these parts are keeping the most keen look-out on us foreigners, watching our every movement. They see consequently that our numbers are increasing, and they, being very suspicious, are seeing where we go and with what success we meet. Now, Sir, I write to plead very earnestly for *special prayer* to be made on behalf of this extension work that the Lord will incline the hearts of these people to receive us His children. In this big province we have nine stations now and are hoping to open more as the workers come. In obedience to our Master's command we have been praying for "more laborers" and *they are coming*, glory to His Name; may we not in *faith* then pray that He will open many cities to the Gospel, in which His children may live quietly to "make disciples of the people"? You may have heard how our dear friends the Davidsons were not allowed a residence in Tungch'wan Fu, simply owing to the *officials*, the people being nice; and now we are trying to get houses in some of the *hsiens* of this *Fu*, but find the *officials* again are opposed, while the people are friendly. Again pleading the united prayers of all God's children in China on this subject, believe me,

Yours in His service,

W. HOPE GILL.

PAONING FU, N. E. SZ-CHUAN,
15th Nov., 1889.

DEAR SIR:—In the *Recorder* for this month (Nov.) W. D. M. has a communication entitled "Commentaries and their Translators." With the first part of that article I have no desire to take issue, but cordially approve most of the statements there made. In the latter portion, however, there are a few points that seem to me not fully, if fairly, presented.

First and last much has been said against *translating* into Chinese as compared with *writing* in Chinese. Though I have never seen the reasons presented I presume some of the leading thoughts are that translated work is much more likely to be stiff and unidiomatic and to wear a general foreign appearance and the subject matter is much less likely to be appropriate. I am quite ready to grant that these are real dangers. One who is translating should spare no pains to avoid these defects, but any foreigner who *writes* in Chinese is not free from these dangers, nor are the dangers much less. The fact is our minds have been trained in schools widely different from the Chinese. Our thoughts do and must run in different channels, the methods of reasoning cannot be precisely alike. When we clearly perceive these differences it is at least questionable whether it is wise always to discard Western forms and methods and adopt Chinese; indeed it seems clear to me that in many things we must try to get their minds out of the old ruts. It is not uncommon for a man to use a ready-made Chinese expression, thinking to put a Christian meaning into it, while the

Chinese reader or hearer perceives only the heathen idea. Many of the leading truths we teach are not found in heathen thought. The heathen may have something resembling it, but they have not the thought itself. Their ideas of God, spirit, sin, righteousness, faith, atonement, holiness and many others are not what we proclaim. Can we impart these foreign ideas without any suggestion of foreign form? I hope I shall not be misunderstood as advocating unidiomatic Chinese, by no means; I only state a fact and a difficulty.

Then so far as "*writing* in Chinese" involves original production by the one preparing a work, there is a word to be said. No one could more earnestly deprecate an unthinking and indiscriminating following of a work prepared in another country than I do. Still I submit there is danger of inferiority if not of error in seeking to be original. The new attracts. A specious thought will often obtain wide temporary acceptance. A true thought, because new, may obtain more consideration than its value warrants. One who wisely selects draws from the legacy of eighteen centuries. Thoughts have come down in various tongues; been tested and compared in many lands; they have been winnowed in the fanning-mill of time; many have perished. Is it not fair to infer that the fittest survive? One may think he has struck out something new, true and useful, but to put it mildly, he is liable to be mistaken. What is new is not likely to be both true and useful. Many of the pet thoughts to-day evolved will to-

morrow be thrust aside as rubbish. Only a modicum will remain.

One should use thought and judgment in selecting what is intrinsically important and adapted to the wants of those for whom he writes. Still it should be remembered that special wants are few, compared with wants that are common to all. The essential truths of Christianity, with their illustration and application, are important to every Christian in all lands and ages and should constitute the great bulk of Christian literature in every language. Should we, because we wish to exalt original thought, or self as its author, debase in Chinese the heritage of the Church which has come down through the centuries? I do not say this altogether in response to what W. D. M. has written. He also advocates in case of commentaries, obtaining those works which have the best repute, selecting, combining &c. Whether we should select from one, or three, or fifty, I take it must depend upon circumstances. Commentaries are of different kinds critical, expository, doctrinal, homiletical, practical. Some combine, more or less, these different elements. Sometimes the aim is to reach one class of readers, sometimes another. This aim must modify the character of the work. These different objects are met in other countries and must eventually be met in China by different styles of commentaries. They cannot all be combined without confusion. It would be very easy for one to select parts of many authors and make a book filled with beautiful thoughts yet without unity of plan or har-

mony of expression, even contradictory in doctrine. Such a patchwork no one would think superior to a well selected single author, whose careful plan was consistently followed out. The cumulative and completed impression may be more important than the expression of separate truths, whose relation is not seen. This is especially true of a commentary on such a portion of Scripture as the book of Romans, which presents and establishes the doctrine of justification by faith in a most masterly and logical argument. If the thread of the argument is lost or obscured, the conclusion is by so much weakened and the object of the epistle unattained. I do not say this to justify the translation of "Hodge on Romans" into Chinese. Properly speaking it has not been translated. A translation aims at conveying from one language to another the thoughts of some author without addition or omission. This has not been done with Hodge nor aimed at, as an examination will prove. The Bible has been translated into Chinese. I do not know whether any other religious work has been. Whether the selections and omissions from Hodge and the additions to him have been well made is another question and must be judged by itself. Though the work has met the approval of such men as Drs. Martin, Corbett, Mr. Fitch and others, I am fully aware it has many faults. Probably I should make not a few changes if I were to revise it, but I hope, notwithstanding its faults, it will be useful. Aside from the unity of plan and harmony of development

which translation of a single work may be supposed to secure, there is an incidental advantage to be gained. Chinese is not an unambiguous language. It is safe to say no important work has been prepared in it, which has not either failed to be understood or been misunderstood in some of its parts. If one is teaching a class of native helpers or of students, it is often a satisfaction to have some key by which to solve the doubt.

Then suppose a "translator" assumes—which would not manifest an excess of modesty—that he has a mind as judicial as that of Charles Hodge for instance, capable of justly weighing the importance of different truths, the force and bearing of various arguments, and that he has the constructive talent to arrange his thoughts as compactly, to express them as clearly and concisely, to balance his reasoning as accurately, neither unduly dwelling on matters of less importance, nor passing too lightly over those of greater weight, can the average missionary find the time to take the mental, moral and spiritual pabulum contained in half a dozen commentaries, masticate, digest and make it his own and bring it forth in such a finished shape? And when it is all done, may not the result be inferior to any one of those he has devoured?

W. D. M. says: "Hodge on Romans may be valuable to the average Presbyterian at home, but that name means nothing to a Chinese, &c." Permit me to ask if that name means anything to anyone, Presbyterian or not, at home or abroad; why has it that mean-

ing? Is it not that to many thousands it seems Dr. Hodge was not only "one excellent man" but that also in the "exposition of the word," in making clear the mind of the spirit, he has been equalled by few, perhaps excelled by none? Of all Dr. Hodge's commentaries none is more worthy to find a place in the world's religious literature than his work on Romans. It needs no vindication. I am sure many will be surprised to learn that "time and study have long since antiquated and abrogated" it. I think I may safely challenge W. D. M. to point out any important fact concerning the Epistle to the Romans, or any essential truth or doctrine contained in the epistle, not mentioned by Hodge, which "time and study" have since revealed, or to show what line of argument or what important position advocated by Hodge has since been invalidated and "abrogated." Let us have facts, not assumptions.

Sincerely yours,

J. L. WHITING.

PEKING, November 26th, 1889.

DEAR SIR:—As you deem it sufficiently interesting I have pleasure in supplying you with further particulars of the very encouraging baptismal service we held a fortnight ago. There were more than 40 applicants, but only 32 were actually baptized, two of whom were women, two more were boys of 14 and 18 years respectively and the rest were men of ages varying from 21 to 73.

Three of these are B. A's, a fourth is a kien-sheng (whose son, *Kyng-zeu*, a B. A., died of typhoid fever at the provincial examination last year)

and several of the others have considerable influence in their respective villages.

Most of these converts are the result, direct and indirect, of our work among the opium smokers. One of the B. A's, Mr. Ts'i, came to me nearly 18 months ago a miserable, dirty-looking object; I had never seen him before, but had heard of him frequently as a believer in Christianity who could not join us because of his opium habit. He begged me to take him in and cure him. I had had no experience in such work and naturally hesitated, but on his expressing his willingness to suffer anything to be rid of opium, he was at once taken in, and though an opium smoker of 27 years' standing, was quite free from all desire for the drug in a fortnight. The mode of treatment was complete abstinence from opium in any form, plenty of good food and small doses of quinine daily. Other cases followed rapidly, so rapidly indeed that we could not receive them all or anything like it. The same treatment was followed; the quinine was found to answer best in the form of the Wyeth tablet. People came 40 and 50 miles for treatment. In this way the Gospel has been carried to many places where it had never before been heard. In one village there is now a regular assembly of between 30 and 40 people every Sunday in an Ancestral Temple. From this village twelve were baptized, five of whom are ex-opium smokers; these and some others have voluntarily formed an anti-opium league, and any member found breaking his pledge subjects himself to a fine of several dollars. I have twice

preached in the Ancestral Temple to audiences of a thousand people, who have listened for nearly an hour in perfect silence. The converts have voluntarily promised a sum of \$30, to which we add another \$30 for Church and school purposes next year. Our first convert here had only been an opium smoker for three years, and when he went away I never expected to see him again, for he had only been in the hospital five days, but when we next met I did not know him, so stout had he become in the meantime. He was sent for after being with us five days, his wife having been taken ill; he returned home to find due enquiries had been made of the idols which had resulted in instructions to worship at certain temples. His friends took it for granted that he would promptly obey, but "Wait abit," said he, "I've heard of another God, will ask Him first." Fortunately he had just met our evangelist, who had for the first time visited the village that very day; he went and fetched him; they knelt together and prayed God to restore the woman, and next day she was up and about. He is a devoted fellow, most diligent as a worker. This was the beginning of our work there. Just one other point. Every autumn from that village over 60 people have tramped a couple of days' journey over the hills to a celebrated monastery to worship idols. This year *not one has gone*; only two have talked of it, and because they could get no companions they too gave it up.

In three more villages we have now a foothold, the result directly or indirectly of work among the

opium smokers, and the most encouraging point is that the great majority of inquirers have never been opium smokers. One always rejoices over a converted opium smoker with much fear and trembling. Mr. Ts'i, B. A., the first patient, is now one of our most useful helpers. Out of the pulpit he is very shy and retiring, but in it he is a powerful speaker, especially to the educated classes. During the examinations, which are now almost over, we have, at his suggestion, postponed opium work and thrown open our premises for students and literati, charging them just sufficient to cover cost of food (80 cash a day); some fourteen students and half a dozen siu-ts'ais have availed themselves of the offer, and we hope have not been with us in vain. It speaks volumes for the lessening of prejudice that they are so much as willing to stay on foreign premises.

The other two B. A's who were baptized and four others are from a place called "Plum Torrent." More than a year ago I was in that neighborhood; had been away from home some time; the weather was bad and I wanted to get back home but something impelled me to go to Plum Torrent. I strove against it a long time; had no introduction; a small place, incessant rain, all sorts of excuses. I actually gave the word "home," which my native companion heartily concurred in, but I could not feel satisfied, the Holy Spirit evidently had something for me to do, so the order was countermanded. We tramped through rain, getting badly wet, and on arriving met with a very

cold reception; we were evidently not wanted. To make matter worse no sooner were we sat down than my companion said, "I'm going to have another attack of ague" and sure enough five minutes after you'd have thought he'd shake the house down. Our host had pity on him; put him to bed, and in a couple of hours he was able to get about again, but in the meantime I had to entertain my host and his neighbors, a by no means easy task, as any missionary knows, when your room is preferred to your company. However they gradually became more civil, until at last I mustered courage to ask, Could we have a meeting that evening in the Ancestral Temple? Permission was granted, and though the audience was very meagre, in consequence of the rain, we had an enjoyable time. Our host was then and there convinced of the truth of our Message, and when we got back to his house and when everybody had retired, he continued to sit with me till far into the night, struggling between duty and comfort. Duty said, "Take up thy cross;" Comfort said, "It will be an awful trouble," words which he himself kept uttering time after time. Just after midnight I got him to kneel down and prayed earnestly that God would guide him.

Three months afterwards I went again; our host's elder brother (also a siu-ts'ai and also baptized at the same time as his brother) had been exceedingly arrogant the first time. He was still patriotic enough to lay it down as incontrovertible that no foreign country could equal China in importance, and he further

implied that China being the only nation on the face of the earth that possessed Confucius, ergo, China is the only civilized nation. Q. E. D. Patriots in general are an unmitigated pest.

Two months later they sent for me. In the meantime thanks to the Scottish National Bible Society and the Central China Tract Society I had sent them up all the good books I could lay hands on. This time a hearty reception was in waiting for us. Our host was not yet willing to take a stand for Christ, but his ex-arrogant elder brother was not so timid, though he too hesitated. I pointed out their responsibility as educated men and leaders of the people, which seemed to make an impression. Later the elder brother came to the city, and a sermon on "No man lighteth a candle and putteth it under a bushel" brought him to decision. He went home and from that hour became a decided Christian, saying "the pastor has taken the bushel off my candle." He has been very earnest ever since, boldly acknowledging himself a Christian amidst considerable opposition. But the Lord has been very good in opening the eyes of many of the literati in the neighborhood and so much opposition has been removed. One case in point:—A probationer in another village heard of a brother-in-law, a *sin-ts'ai*, who had said, "I'll get a band of literati together and we'll make it hot for the Plum Torrent renegades;" he immediately sent a pressing invitation to this man to come and stay a day or two at his house. He came; the enquirer put our best books into his hands;

instead of stopping a couple of days he prolonged it to five and read all he could lay his hands on; that ended his opposition; he was here to see me three days ago and yesterday was at our afternoon service.

The Plum Torrent people have also agreed to raise \$30 for Church and school purposes, we adding the same amount to it. They hold service every Sunday in the Ancestral Temple, and have a string band of four performers; it is just charming, and as soon as possible I shall endeavor to get such a band in all our Churches; it is an immense addition to the singing.

Yours most sincerely,

W. L. SOOTHELL.

WENCHOW, 9th Dec., 1889.

DEAR SIR:—By an unfortunate oversight on my part the names of Rev. C. Goodrich, who has promised to write a paper on "The Service of Song in Missions in China," and of Rev. J. Wherry, who will present a paper on the first subject of the second day, "Historical Summary of the Different Versions of the Scriptures," were omitted in the Programme of the General Conference of 1890, published in the November number of the *Recorder*. All who are acquainted with the qualifications of these gentlemen for the treatment of their respective subjects will be glad to know that they are to favor us with their productions.

Yours, etc.,

J. R. GODDARD.

DEAR SIR:—May I venture to suggest: Are we as missionaries careful enough in the matter of illustrated papers and magazines which we allow on our tables? We may be quite sure our Chinese servants, catechists and others do not fail to notice them and to talk about them. Our comical and sentimental pictures, our latest fashions in dress and in some instances our illustrated advertisements, what is the impression they produce upon the Chinese? They see the bare pictures without being able to read a word in explanation.

This is a small matter, perhaps, but even so we may not suffer any little thing, however insignificant, which may savour of inconsistency or do harm. For myself I confess some of the prints or magazines I have seen in missionaries' houses have made me blush for shame or tremble for the influence they might

produce upon the Chinese who live with us and hear our preaching.

Let us not, however, be the slaves of opinion nor of one another. Rather let us refer all, even the *little details* of our lives, honestly, humbly, happily to God. Perhaps this may lead here and there to the removal from the missionary's drawing room, or from his house altogether of a book, an ornament, a magazine or a picture which he has regarded as harmless or which has hitherto escaped his notice.

What a joy it will be to have given up a few little things of this kind for Christ's sake and to find our lives healthier, more useful, and ourselves more precious to Himself in consequence. Who will send us their experience? "Good servant *faithful* in a *very little* have authority."

I remain, yours, etc.,

J. H. HORSBURGH.

Our Book Table.

AUTHORS REQUESTED TO SEND IN SOME INFORMATION AS TO THEIR BOOKS.

AN attempt is being made to prepare a catalogue of all the books composed by Protestant missionaries in China, in time for the General Conference in May, and a good deal has been already done towards its completion. What is chiefly needed is the literature of more recent times, say of the past twenty years. And it would be esteemed a favor if authors would send in a notice of their works, giving name in Chinese and Eng-

lish, author's name, style (*wen-li*, mandarin or which colloquial), character or Romanized, number and size of pages, how printed, blocks or type, &c., when and where printed, in or out of print, and if in print how many copies extant and any other information they saw fit; a syllabus of contents would be much prized. Such information, addressed "General Conference Catalogue," care of the Presbyterian Mission Press, Shanghai, will be duly acknowledged and utilized.

聖經入門, *Introduction to the Bible*, by Rev. MARTIN SCHAUB. Hong-kong: Basle Mission. Price, 15 cts.

THIS is a book of 173 leaves, cut on blocks in large plain characters and printed on Chinese brown paper. It is a sort of Hand-book to the Bible, the chief object of which is to give a succinct account of each of the books of the Bible and a pretty full analysis of their contents. The first four Introductory Chapters discuss the following subjects: 1. What the Bible is. 2. How God gave the Bible to men. 3. How men should use the Bible. 4. The division of the Bible into Old and New Testaments. The books of the Old Testament are then divided into several groups in natural order, such as the Pentateuch, Historical Books, Books of Wisdom and Prophets. A comprehensive view of the origin and the scope and design of each book is given, followed by a full and connected statement of its contents.

The books of the New Testament are also divided into several groups, according to their historical relation or connection of subject, and each book is treated in a similar manner to those of the Old Testament; the whole forming a work that will be very helpful to the native Christians in general and to native preachers in particular.

This book, together with Dr. Williamson's "Aids to understanding the Bible" and Mr. Noyes's Concordance, ought to be in the library of every preacher, native and foreign, in China.

A. P. P.

Christian Progress in China: Gleanings from the Writings and Speeches of many Workers, by ARNOLD FOSTER, B. A., L. M.S. Religious Tract Society, 56 Paternoster Row, London.

As stated in the preface, the purpose of this little book is to furnish: (1) information regarding missionary work and native Christian life in China, and (2) an indirect answer to the unfriendly criticisms upon missionary work and the character of the Chinese Christians, which are sometimes heard from travellers who profess to speak as eye-witnesses and, therefore, authorities upon these subjects. Part I is a record of the various translations of the Bible into Chinese. Part II comprises memorials of Christian life and character, zeal and endurance. Part III treats of methods and results of missionary work. The book is made up of "*gleanings from the writings and speeches of many workers*," with here and there "a few lines by way of connecting paragraphs together, or for the purpose of explaining particular customs." It contains an amount of information not often compressed within an equal number of pages. The "many workers" represent all parts of the great field, the newer as well as the older stations, and all departments of the work: preaching, distribution of books, education, medical work, relief to the poor, work for women and famine relief. Both methods of work and results are noticed. The reports are not from eye-witnesses merely, but from persons whose time and energies are given to the work reported and who know the circumstances of the incidents narrated. The gleaning has been so well done that one cannot but regret that Mr.

Foster had not had access to the reports and magazines of all the societies at work in China and thus been able to give still wider information. The book will be useful to all missionaries and to the workers for missions in home lands and should have a wide circulation.

J.

THE CHRISTIAN GIRLS' CLASSIC.

THE aim of Christian missions in China is to draw its people to faith in the Gospel and elevate the whole population. Christianity is the lever that is to lift them to a higher platform. It educates the spiritual faculties and teaches men in all classes to be braver in the performance of duty, more self-denying in seeking others' good, more helpful in relieving from suffering, more persevering in educating the ignorant, more patient in bearing with the weakness and disappointing dullness of the untrained.

This is shewn in the persistent effort now made to educate and elevate the female sex. In the missionary circle there has been a large and faithful band who have worked for China's daughters, wives and mothers. In the history of the connection of the Christian nations with China this fact is one of the most gratifying features. A mother's influence in training the child's mind is of the most powerful kind. If Chinese mothers become prudent, affectionate, Christian, intelligent and well principled, they will instil into the minds of their children these same good qualities. It is therefore of immense importance that all girls should be taught and that all those wives and mothers who can be reached by

the methods of Christian evangelization should be instructed in all useful knowledge.

Mrs. Williamson, the author of the *Christian Girls' Classic*, worked for the women of China with ardent enthusiasm and keen intelligence. In addition to her own earnest work among them she had a happy talent of expression, by which she was able to interest those whom she addressed in England and Scotland on behalf of the female sex in China. Her articles in the *Leisure Hour* of the London Tract Society and in her book of travels, "*Highways of China*," testify to her descriptive power. It is very pleasant to have this little book in Chinese as a memorial of one who loved the women and girls of China with a true missionary feeling.

The object of the author in this little work was, as the preface says, to initiate the pupils in girls' schools in knowledge, to train them in the feeling of duty and the practice of all the obligations of the Christian life and to help in spreading the doctrines of Christ among the families in the province of Shantung. The mysteries and profundities of Bible teaching and Bible language, the writer continues, need to be adapted to the young and ignorant by shaping them into a narrative form in the clearest possible phraseology, aided by rhymes and the balancing of words in long and short lines, so as to be easily committed to memory. This is just what play actors do with the history of old times. What is solemn, true and mysterious becomes then no burden

to the memory, nor does it task the intelligence.

"When," continues the preface, "one repeats a sentence and many voices join in the choros, labor becomes a pleasure and the children forget that it is work they are doing. Before the author had finished the book she was taken away. But it was completed by him who was left behind to mourn for her. If women and girls now living will take this book, hang it at the bed's head, and look at it night and morning, they will obtain a good and loyal nature, evil thoughts will be dissipated and they will hope for and attain heavenly happiness. Otherwise when the Saviour comes it is to be feared he will find them unprepared and there will be no time then to get ready for what is to follow."

The following extracts are taken from the biographical notices, one by a Chinese writer, one by a pupil, and the last by Dr. Williamson:—

"In 1864 she went by steamer from Shanghai to Chefoo. On reaching the Ninghai coast to the West of that city it was evening. A great wind rose and rain and snow were falling. It was so dark that the points of the compass could not be distinguished.* There were two feet of water on the deck; every one was wet through. Death seemed imminent. This danger lasted for more than four hours till the tide came in, carrying the vessel towards the coast. When they were near it the steamer could not anchor on account of excessive

pitching and rolling and the uproar of the restless sea. They were close to the shore, but it was not possible to land. Happily at this time the tide began to ebb and left a beach, in which every one in the ship safely descended. Truly it was life from death and peril changed to safety. On thinking of this the mind tells us that this was a trial sent by God. He caused the tide to come in with double force when the steamer was tossing up and down, for size like a millet seed when compared with the waves, which rose mountains high on every hand. He also caused the steamer to be strong and keep itself knit together, and when it approached the rocky and precipitous coast, did not permit it to be dashed to pieces. This exchange of danger for safety and life for death many men may regard as a lucky chance, but I rather view it as an answer to earnest prayer. The missionaries on the steamer prayed earnestly for divine help. It was also the very day, the fourth of the New Year, a Thursday, when in the maintenance of the annual union in prayer for seven days, it is the fixed custom to pray specially for missionaries who may be travelling. Is this not proof sufficient of the hearing of prayer by the Heavenly Father?"

Then the long journey by night of the shipwrecked party is described. "Three other missionaries were of the party, among them being Dr. Corbett and Dr. Mateer and their wives. There were also commercial and naval gentlemen. They proceeded by night along mountain paths in deep snow, Dr. Williamson carrying his little girl of two

* We learn from one who was present on this occasion that this Chinese friend has drawn on his imagination for some of these statements.—Ed. Rec.

years old. Near the end of the 4th watch a barking was heard, and going to the point from which the sound came, they approached a village. The barking was louder and men wondered at the foreign attire of the travellers. The proverb says: "In difficult mountain passes who grieves for those who have lost their way? Where men meet like tufts of floating moss on the waters, who pities the stranger from a distant home?" This was what might have been expected, but in a hamlet of ten houses there will be one true hearted man. At the call of the traveller a host will be found willing to entertain him. In fact a good man in the village invited the party to enter his home, provided them with a warm room to sleep and a warm supper, and soon the icicles and snow on their clothing, hair and shoes began to melt. Next day a message to the Consul, taken by commercial gentlemen and the sailors, brought a soldier to escort the shipwrecked missionaries, and three days after leaving the wrecked steamer they reached Chefoo."

An account is then given of Mrs. Williamson's residence at a village a mile and a half from Chefoo and of her dispensary work there and active effort among women and girls. Details are added of her missionary journeys. These are, however, very brief, while enough is said to shew how her enduring enthusiasm, her winning way, her quick perception and unfailing liveliness sustained her through many years of toil in the work she loved.

We see what she was, and the Chinese reader will see also in the

remark inserted by the Chinese writer in his account of the shipwreck. "As Mrs. Williamson followed her husband in their tramp through the snow, if she had uttered a repining word it would have added to his distress, but she knew that all things are controlled by heaven and it would have been quite unlike her to complain."

A photographed likeness, a very good one, on foreign paper, appropriately follows the title page. This will, without doubt, be extremely welcome to Mrs. Williamson's many friends among the Chinese. She was a succourer of many, and many sorrowed for her. J. EDKINS.

Christ or Confucius, which? or, The Story of the Amoy Mission, by Rev. JOHN MACGOWAN, missionary in Amoy since 1863. John Snow & Co., 2, Ivy Lane, Paternoster Row, London, E. C.

THIS little book, of 200 pages, is no dissertation upon Confucius or his teachings, as one might possibly infer from its title, but the "Story of the Amoy Mission" most thoroughly interesting and graphically told. Indeed there are bits of pen and ink painting scattered through its pages which seem to bring scenes and people before the reader in a delightfully realizing manner, and one who reads in perfect sympathy with the author feels on closing that he has become acquainted with some of God's own chosen ones and made with some of these Chinese Christians an enduring friendship. We are glad to commend the book to our readers and wish that our Chinese converts might learn of its interesting memorials of their fellow Christians.

The book opens with a brief resumé of early missionary work in

China. God alone can estimate the fruitage of Morrison's work that in time "would revolutionize China, change her customs, break up the long sleep of ages and give men thoughts such as no sage had ever taught them." Though the completion of his translation of God's Word led to his dismissal from the East India Company and even at the time of his death the few native Christians were suffering fines, imprisonment and persecution, yet the dark night was near its dawning, and two years later the five ports were opened and the work this book epitomizes began.

In 1844 Rev. John Stronach and brother of the London Missionary Society laid the foundations of their work in Amoy, and for four years seemed to make no impression, but in 1848 a father and son were baptized, and in 1855 "no fewer than seventy-seven persons were received into the Church." From that year the work went on conquering and to conquer, but it is well for new workers in these days to know that "the early days were exceedingly trying ones." "We had simply to be patient and preach until the Gospel should tell its own story and win its own way into the hearts and consciences of men." It is noticeable also that the men who began and carried on this grand work were "thoroughly furnished" in piety, zeal, sympathy with the people and knowledge of their language, able in discussing with Chinese scholars to use skillfully the "weapons supplied by their great sage's writings," whilst at the same time they used the shot and shell of the Divine Truth that Confucius had never known.

To us the chief pleasure of the book is its short stories of individual converts. As we read of opium smokers, gamblers and other worthless characters changed by the power of the Cross to grand workers in the Church of God, we bless Him for the Gospel of our Saviour and take fresh courage for our own work. To appreciate these the book must be read. Did space permit there are incidents pathetic and humorous that we should like to notice, a very characteristic one being the description of choosing Church officers, beginning on page 149, as also the story of "the miserable little opium smoker and gambler." Of him as of many others could the author say, "there was no power in China, or in all the world that could have changed him into the man he is to-day, excepting the Gospel of our Lord and Saviour Jesus Christ." The question of self-support is wisely made prominent. Of their 24 Churches 22 are entirely sustained by native funds. Of their 22 mission stations 10 are also supported by native money and the other 12 are aided partly by native and partly by English funds. The book reports in all 56 Churches and preaching places, 1,478 adult members and 400 baptized children, 1,135 adherents, and native subscriptions during 1888 of \$3,783.00. This is the work of the London Missionary Society alone. The book incidentally mentions that the English Presbyterian and American Missions have also in the Amoy district a joint membership of 1,701. Although "for ages the grip of the dead hand of Confucius has been upon the Chinese people and long has the nation

waited for one mightier than he who should unloose the fatal grasp and set it free," yet the story of work, such as this book unfolds, seems like the echo of the footsteps of the Son of Man who is surely coming to deliver "these from the land of Sinim."

THE Mandarin Testament, printed in Romanized form, has now arrived from London, and can be obtained from the British and Foreign Bible Society's Dépôt in Shanghai. Prices are as follows:—

Bound in cloth	60 cts.
"	roan	...	70 "
"	colored basil red	90	"
"	morocco	...	\$1.30 "
"	Russia circuit	\$1.75	"

For natives, these Testaments can be had in the first two styles of binding at reduced prices.

THE Annual Report of the Church Missionary Society for its ninetieth year is a pamphlet of 374 pages, with maps showing how extensively the work is carried on, tables of statistics showing how converts are multiplying, interesting facts showing how real is the work of grace in the hearts of many; in fact, a book which one may read and study with great profit. There are recorded 7,754 communicants, gathered out of thirteen missions and 188,037 adherents. It seems folly to mention the question of dollars and cents in the face of such facts and figures.

WE have to thank Messrs. Kelly and Walsh, Lt. for a copy of their Imperial English and Chinese Diary and Almanac for 1890, containing tables of postal rates, Customs dues, telegraph tariff, &c.

At the end are also pages for cash account for each month in the

year, register of correspondence, reminder for next year, &c.

The whole is interleaved with blotters, and all in all is the cheapest and most convenient diary we have seen. Price \$1.00.

THE Secretary of the Shanghai Christian Vernacular Society has collected some very interesting information concerning the literature of the Shanghai Dialect, including a descriptive list of 177 different publications. The list begins with an edition of the Gospel of John "in the Chinese language, according to the dialect of Shanghai, expressed in the Roman Alphabetic Character, with an explanatory introduction and vocabulary." This work was published in 1853 and was the work of the Rev. James Summers. The Secretary would be glad to receive further information concerning it. If any one has a copy, it is suggested that a present to the Society would be very acceptable.

Of the 177 different publications listed, 108 sample copies are in the possession of the Secretary. Of these 177 publications 131 have been printed in Chinese character, 32 in Keith's system of Romanization, 3 in Miss Haygood's system, 1 in Summers's and 1 in the new Union System. In Crawford's Phonetic System 9 volumes are noted, 7 of which are in the Society's collection.

The list of books now in print and obtainable amounts to 65 in the character. The Romanized publications are no longer in use, with the exception of the new Romanized Primer—the *Zaung-he T'oo-bak Zeh-mung*. The larger

part of the books now in use are obtainable at the American Presbyterian Mission Press, and arrangements are being made by the Society to push the work of publication, both in the Chinese and Romanized character. All

who contemplate publishing any new work or re-publishing an old one are invited to consult with the Secretary, Rev. J. A. Silsby, care of the Presbyterian Mission Press, so that as much unity of effort may be secured as possible.

Editorial Notes and Missionary News.

WITH this issue the *Recorder* begins its twenty-first year, and so passes out of its minority. We think the missionaries are to be congratulated on the success which the magazine has attained, for it is preëminently a *Missionary Journal*, and its success is owing to them. It circulates in England, Scotland, the United States, France, Germany, India, New Zealand, Sandwich Islands, Japan, Korea, Siam and Macao, not to speak of China, where its main constituency is of course to be found. As a repository of missionary experience, thought and research, these 20 volumes are of no small value. Unfortunately there are no more copies to be had of a number of months, so that a complete set, covering the 20 volumes, is very difficult to obtain.

But it is to the future that we now address ourselves, and we hope that the present year will be one of greater prosperity than ever before. New questions are continually springing up. New difficulties present themselves. Experiments have ripened into valuable experience. Let us have the results of these, and so each may help the other. New missionaries are pouring into China in inspiring numbers. There is no better vehicle by which the views and experiences of those who are long on the field can reach

them than the pages of the *Recorder*. We invite all therefore to consider the *Recorder* as in a measure their own, and to do what they can to make it a still greater success.

THE LIVING WITNESS.

I READ lately in some most discerning travels in China that by far the largest number of converts to Christ among the Chinese had been gained, not as the direct result of the preaching of the missionaries, but as the result of the heathen contact with the life of the converted proselytes. Do we not feel this? Books are good, but living souls are better; discourses are good, but human souls that are reborn, shining through human faces, and heard in the new human speech, and seen in the actual life of truth, purity, temperance and loving-kindness, are better still. It is a good thing to receive truth, but to receive a righteous man is a more effectual sacrament of immortality. It was not when God spoke from the pulpit of Sinai that men listened to him—it was when he came down in fashion as a man, and turned the water into wine, and ate and drank with publicans and sinners, that he won the world to himself as its King. It is not, then, the throbbing printing-press which is the chief instrument of salvation, but the throbbing heart, which reaches the

heathen nations, and the people in the highways and hedges at home, also. Literature is good in its place and dogma, also, if it is true dogma, but it is living compassion, sympathy, society, which win souls.—*Home Paper*.

REV. C. A. STANLEY writes:—Had a good tour through my country field recently; received sixteen adults to membership; baptized seven children and recorded names of near a score of applicants for membership.

At a meeting of the Missionary Association of Shanghai, held on Tuesday, the 3rd November, it was resolved that on account of the increased numbers attending the Missionary Prayer Meetings on Monday afternoon from 5 to 6 o'clock in the class room behind the Union Church, the meetings be held in the Chapel of the American Presbyterian Mission Press, 18 Pekin Road until further arrangements can be made. The missionaries desire gratefully to acknowledge the generous hospitality bestowed upon them by the Trustees of Union Church for several years.

REV. H. A. APPENZELLER, of Soul, Corea, writes:—No new difficulties are in our way, and I think we are safely intrenched here. There is some good, heroic work done by the natives.

FROM Soochow the Rev. D. N. Lyon writes us:—Spent a very good Sunday among the farmers near Bin-bông. The distress from high water is far worse than in Soochow. Only a very small part of the rice crop has been gathered, and what has been fished up out of two or three feet of water, yields little rice that is fit for food. It is pitiful to see the poor farmers wading in water nearly knee deep these cold days to save a little of the crop which was all their living.

It is still more pitiful to note the matter-of-course sort of indifference with which they regard the present calamity. To this we found some exceptions, some who seem thoroughly stirred up by it and ready to listen to our explanations of the cause and cure of such distresses. We hear that the officials are preparing to distribute relief at the rate of six cash for adults and three cash for children *per diem*. This seems to us a very small sum, but of course with the Chinese a little goes a good way. No such calamity has befallen the people of this region since the Tai-ping insurrection. The most fertile and productive plain of China is for the time being a waste wilderness. An old lady, at whose house we stopped to preach for an hour or so, gave us a dinner of rice, bean-curd and sprouted beans. She pointed to the beans and said, "there will be none of these next year." The water standing on the fields has prevented the planting of the usual fall crop of beans, peas, wheat, rape and cabbage, and if the winter should be a wet one, it is doubtful whether spring crops can be sown. But we will hope that so serious a state of things may be averted by a merciful providence.

THE Presbyterian Mission in Shantung held its annual meeting in Chefoo the first week in December. There was a full attendance and a very interesting and important meeting. Reports from all parts of the field showed a large increase in the number of inquirers, aggregating at the present time about one thousand. Part of these are the fruit of famine work, but the majority are not. Two years ago the mission appealed for a reinforcement of thirty. The response was a company of fifteen, arrived in time to participate in this meeting, and one arrived since the meeting. It was decided unanimously to open two new stations at once—one at Chi

Ning Chio and the other at I Chio Fu. Dr. Hunter was appointed to lead in the opening of Chi Ning Chio, and W. P. Chalfant in the opening of I Chio Fu, and three of the newly arrived families were assigned to each place. These two stations, with Wei Hien and Tsi Nan Foo, form a square of about 150 miles on a side and including within it the graves of the great sages, the historical centre of China. A committee was appointed to urge the need of more help.

THE Chinese Mission of the Presbyterian Church at Singapore is about to be reinforced by the Rev. A. Lamont, M.A.; Rev. J. A. B. Cook is returning after furlough. The other members of the mission are Misses McMahon and Lecky.

REV. E. C. SMITH, English Baptist Mission, Chouping, writes:—Our station in this city has a good start now; we are midway between Ching Chow and Chinan Fu and on the main road. We are looking forward and expecting much blessing in the neighborhood. People are friendly and well disposed towards the Heavenly doctrine. I have rented and settled down in very convenient premises. My dispensary is open every other day for regular patients, and *always* for emergency cases; have splendid practice, getting more people than I can well attend to, have a waiting room in which the Gospel is preached, so that the people may, if they will, have healing for the soul as well as the body.

REV. A. ELWIN, C. M. S., Hangchow, writes on Nov. 29th, 1889:—I have just returned from a very interesting visit to Chu-chee. Ten baptized and several enquirers.

A GOOD brother sends us a note, which he says "is not for publication," but a part of which we are nevertheless constrained to lay before our readers, as it contains some good thoughts, and closes with a valuable suggestion. He says:—One of my greatest fears in regard to the coming Conference is that it will turn out merely a time of reading papers, discussing, and being rather gay all round. It would be a sin and shame if this were the sole result. Our work as missionaries has so much of routine in it that our enthusiasm is more often at dead low water than at flood. If only our souls can be as much moved as our minds at the coming Conference, China will receive an electric shock next year.

These are days when nothing but "organization" can produce satisfactory results, and in this respect I don't see that they differ from the Apostolic days; it was through numbers praying together that Pentecost came to pass, and it seems to me that if we could "organize" for special prayer, and not only special prayer but real downright earnest pleading to the Holy Ghost, we might see another Pentecost. If we could meet at the throne of grace every Sunday morning at 8 o'clock until the time of the Conference, surely God would hear and bless.
